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THE

TRUTH UNVEILED;

OR,

A CALM AND IMPARTIAL EXPOSITION

OF THE

ORIGIN AND IMMEDIATE CAUSE

OF

THE TERRIBLE RIOTS IN PHILADELPHIA,

On May 6th, 7th and 8th, A. D. 1844.

BY

A PROTESTANT AND NATIVE PHILADELPHIAN.

PHILADELPHIA:
PRINTED BY M. FITHIAN, 72 NORTH SECOND STREET.

1844.

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TO THE

PEOPLE OF THE UNITED STATES.

In a country, the sovereignty of which is placed in the laws enacted by its people, and under the benignant operation of a Constitution, which extends to all the most precious and inalienable rights, that liberty of conscience, which is the holiest privilege of man, together with those sacred principles of equal and exact justice to the most abject and lowly, have been boldly outraged and violated! In a land, where heretofore the oppressed found a sanctuary, and the unfortunate a sure asylum—where the stranger from afar was welcomed as a brother, and the adventurer was protected in every lawful enterprize, a crusade, sanguinary as it is unrelenting, and cruel as it is unjust, has been commenced against a portion of our population, whose sin is that, which Providence entailed upon them in their birth, and whose crying iniquity is, that they cling in dying embrace to the faith of their fond and devoted hearts. Whilst reposing under institutions, which are the admiration, and that have called forth the reverence and homage of a united world for the equity which founded them, and the benevolent spirit that pervade their every part,—in a community among whom the religion of a meek Redeemer has its professed votaries in untold numbers,—and in a city, once proverbial for its social order and public morals, the lives of our fellow beings have been taken by ruthless violence, our streets stained with human gore, the Temples of the living God been desecrated and burnt, the homes of hundreds razed to the dust, and the quiet retreat of unoffending women, devoted to that heavenly charity which a Saviour enforced, been barbarously fired! Humanity still weeps, and will long weep, over the terrific events which a frenzied madness has caused within our borders: and Religion clothed in the garments of mourning and grief, now sits among the desolations, which her people have made in her holy name!

Calmly and in truth, to detail the causes which urged on this community to the sacrifice of so many lives, the destruction of consecrated

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buildings, and the ruin of families and individuals, is the purpose of the writer. He gives his opinions with frankness, but yet without partiality or prejudice. He is a Protestant by birth, by attachment and principle; and he too, is a Native Philadelphian of the third generation, whose ancestors have done the State some service. From Roman Catholics he has nothing to hope nor expect; for he is acquainted with but very few of that body of Christians. As a native of the city however, which has been disgraced by the recent terrible outrages, he will firmly express the convictions which his own observations have supplied, and if offence be given, it will be that which truth must always expect when unveiling the doings of fanaticism or bigotry. But offence or not, it will still be truth; and truth in its pure essence, in its full integrity.

He asks then from a Christian public, a passing attention to the observations which follow. If they merit it, he begs that they may be seriously weighed and considered. It is in the cause of truth, of Religion, of good morals, of social harmony and public happiness, that he writes. He would, by directing your notice to facts, point out how to avoid for the future a recurrence of scenes of horror which have chilled the heart's-blood of the spectator, made Religion mourn in deepest sadness, and the patriot doubt the perpetuity of our boasted institutions.

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ORIGIN OF THE RIOTS.

THE WILD SPIRIT OF FANATICAL PROSCRIPTION;—ITS VIOLENCE AND ABUSES.——PROTESTANT AGAINST CATHOLIC,—BURNING OF CONVENT IN CHARLESTOWN, MASS.——BISHOP HUGHES AND THE BIBLE IN COMMON SCHOOLS.——PROTESTANT ASSOCIATION IN PHILADELPHIA.

If "religious controversies never die," neither are the animosities and hatreds which they call up, nor the contentions and strifes they excite, entirely forgotten or eradicated. Time, which, in other matters, even in those of the strongest feelings and affections of the heart, will often weaken their force, and heal the sorest wounds that may have been inflicted, has however, no power over the remembrance of sectarian feuds. It would seem that these are never to be covered with oblivion's pall; for throughout the longest time, they will be recurred to with freshened passion, and be fought over with renewed vigour.

It is painful to note this remaining corruption in natures, supposed to be subdued by the mild spirit of the everlasting Gospel: yet ecclesiastical history every where confirms the melancholy truth! That history is emphatically the record of strife and contention: the narrative of successive, violent struggles among those, who profess to worship the same Almighty Creator,—to seek salvation at the hands of a Common Redeemer,—and to be influenced by the quickening motions of the same Divine Spirit. Philosophy may pronounce, that as the subject of religion is one, that seizes, or which ought to seize, upon the whole soul of man, it must necessarily awaken the strongest sensibilities and passions in the breast; Christianity however will decide, that her first principles have never been understood nor received into the breasts of such militants, nor her holy spirit been permitted to exercise its converting energy.

Passing over the intervening period between the advent of the Saviour and the XVI. century, the era of the Reformation, and the few centuries which have since elapsed, contain much bitter food for reflection, both for the philanthrophist and Christian. The thirty years war, which that event occasioned, was far from being closed by the victory of Gustavus; for again and again has it burst out afresh; and although not extending to the same limits, nor at all times marked by the same results, yet there has always been seen the same indomitable purpose of contention and strife; the unconquered resolution to war with carnal weapons in a matter wholly spiritual.

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That in the other hemisphere such should have been the case, is not so much a matter of astonishment, as it has ever been one of grief with the disciple of the Prince of Peace. Religion there has ever been too much an affair of state policy; and the altar and the throne have alike been subject to the vicissitudes of civil government. But on this continent, and especially in these United States, it was an authorised hope that sectarian strife and violence would forever be unknown. Blessed with a Constitution, which grants, unto the greatest verge, religious liberty to all, and demands no subscription to creeds, nor compliance with any form of worship, it was right to expect that social harmony and fellowship would abound from one end of our land to the other. The occasion having been removed by our institutions, the distressing results of fanaticism and bigotry, it was supposed never would have to be apprehended; but on the contrary that peace would reign in our borders; that each would sit under his own vine and fig tree, and that none would make him afraid.

The horrors of the first week in May have however destroyed the hope of the Christian and the friend of order. A contest, marked by all the atrocities of civil war, has raged among us, and which commencing in sectarian hatred, has been arrested only before the smoking ruins of sanctuaries dedicated to the service of the Living God! The lives of fellow men have been taken in barbarous cruelty, and families driven from their hearths and firesides, are now wandering in a Christian land in search of that protection, which has not been afforded them by our boasted laws.

Is it inquired, what was the origin of these atrocities? The assertion is boldly made, that it is to be placed wholly to the account of that *wild course of fanaticism and bigotry which has been pursued by certain Protestants in our country against the Roman Catholic Church.* The writer is aware that the reason which he gives and which he is well conscious contains a grave accusation, will startle many of that body to which himself belongs, and with whom, God giving him grace, he will remain until death. But, sorrowful as it is to him to bear witness against a portion of his brethren, he cannot and he will not,—for he dares not,—disguise the truth. He writes to expose the mistaken, furious, and in this instance, the death-dooming zeal of professing Christians; but yet he writes that their grievous error may be avoided for the future; that in the time to come, persecution for opinion's sake may by them be viewed as a sin of no common dye, committed against that awful Being, who has declared that vengeance is His, and that He alone will repay.

In confirmation of the assertion that to the proscriptive measures set in action by certain Protestants against the Roman Catholic population in this country, the source of these outrages is to be traced, it will be necessary to recur to transactions which have occurred within the last fifteen years. The first in order which shall be mentioned is *the burning in* 1834 *of the Ursuline Convent* in Charlestown, Massachusetts; an act which was the outbreak of a population, that had been excited to violence by the impassioned harangues of known Protestant clergymen, and the publication of inflammatory works. The time

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that has elapsed since this disgraceful occurrence is more than ample for the finding of a verdict in reference to it; and this is the season, when the question can be asked, what was the crime of the inmates of this house of religious retirement;—what offence had they committed among themselves, or against the laws, or society? Why was it that helpless women were made to fly from the retreat to which they had devoted their remaining existence, amid the flames, which an infuriated mob had kindled and through the yelling ranks of which they had to escape, with scarcely enough of needed raiment? Let the accusation be brought, if one exists; for as yet, none has been heard, even from the most rabid fanatic. Let the mob themselves speak, or they who urged them on to the work tell, in what was the offence of the harmless tenants of a house, that savages themselves would have reverenced. Or shall the public voice be heard, and confession be forced from the lip, that their sin,—the sin that called for vengeance at the hands of fellow Christians, zealous,—God-fearing and God-loving Christians,—was that they too were Christians, but of another name?—Is this Protestantism, American Protestantism? Heaven save the land then!—It is not Christianity, however; and the Holy Gospel of the Saviour will show that it is not Christianity.

But it was a part and parcel of the system of operations, set on foot by misguided and over-heated zealots. They had in this land become tired of loving their brethren, and they went sturdily to work to hate them; and to show how well they could do so, no means were left untried to procure capital for their undertaking. In addition to series of discourses upon discourses of the most exciting character against Roman Catholics, heard from pulpits throughout the length and breadth of the land;—besides the daily lessons of pious nurses to their charges, never to mention the lady of Babylon but with horror,—in addition to the weekly routine of lessons for certain Sunday Schools, which inculcated uncompromising war against the "Pope and his degraded and slavish subjects,"—a resort was had *to publications*, too vile and too obscene to give even their titles here; which the most depraved and dissolute parent would not dare to bring into his family, and which the abandoned and outcast, such as may be found in the purlieus of a second Sodom, would regard as a contamination. But it was one of the tactics of this systematic warfare; and the self-excited belligerents know it to have been so. They know, that to their discomfiture, after the wicked falsehoods of one of these productions had been exposed by a respectable Protestant committee, and that the book would no longer be saleable, that the parties, and among them, a clergyman, now resident in the city of New York, differed about the division of spoils, which an abused public had supplied, as well as about the honour of its paternity.

The Convent at Charlestown was burnt; and the amiable and pure minded and modest and truth-telling Maria Monk, was brought upon the arena, to prove as far as she could, that it was the very essence of modern Protestantism to "do God service" "by calling lightning down from heaven" upon Roman Catholics and their property, even though it should have been religiously devoted. Besides, it was "a Protestant

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country," according to these fanatical champions of a more pure faith, and of a more evangelical system of religion! As if in the Constitution of the land, or in all the statutes which are in force, one jot or one tittle authorizes such a declaration. On the contrary, do not all the legal enactments of our country in the most substantive, absolute manner, declare, not a toleration, but entire, perfect liberty of conscience in religious matters, inviting free and full discussion in respect to them, and promising protection and defence against the slightest violence and persecution for opinion's sake? A Protestant country? Where is it written;—upon what page of our statutes,—in what decision of our courts,—in what journal of our legislature,—is it declared that this is a Protestant country? Is it to be found in the charter of Charles II. granted to William Penn? Is it seen in one of the three Constitutions that have been adopted by this Commonwealth? Is it discovered in our Bill of Rights,—or in that attached to the Constitution of the United States? Is it told in the charter given to Lord Baltimore, or is it derived from any ordinance, which that Catholic nobleman issued as Proprietary of Maryland? Is it even to be discovered in the Constitution of Massachusetts; in which State the first dreadful persecution began for religion's sake, by Protestant against Protestant; where Quakers and Baptists were hung by the *Pilgrim Fathers*, as they are wont to be termed by their admiring descendants, and hung too, because they *were* Protestants?

Or is it meant that it is a Protestant land, because there is a majority of this faith to be found in it? And will Protestants risk an argument for the purity of their doctrines by referring to this majority? As one Protestant, the writer protests against such an appeal: and did he stand alone, he would ever protest. Is principle to be tested by numbers? Is the verity of our faith, its accordance with the divine word, its excellence or its reasonableness to be tried by majorities? One individual may be right, when thousands around him are wrong! The twelve apostles of our Saviour had a knowledge of divine truth, while a whole world was engulphed in Egyptian darkness! The Protestant communion throughout Christendom is a handful compared to that of the Catholic; yet is the Protestant willing to submit to the conclusion to which his own reasoning would bring him. Christianity cannot compete, as respects numbers, with Heathenism; and will the Christian surrender his holy religion to the Gentile, because the latter is the stronger?

Or is it implied that because it is a Protestant country, that all must become so, or tamely submit to the dicta of Protestant sectarianism, be they ever so proscriptive and oppressive? And, have the minority no rights; especially in matters of conscience, and external concern? Is that minority to be ridden over rough-shod, or ground to powder, for no other reason but because they are a minority? May there be no Christians, good and sincere and true Christians among them? And with our noble Constitution, with our just and equitable laws in their hands, or with freedom of conscience on their tongues, is the majority, merely because it is a majority, to proscribe and persecute and defame the smaller number? Shame for such Protestantism,—shame for such Christianity,—shame for such Americanism! We talk about the In-

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quisition and its cruelties; and yet to what shall such a policy and such principles be compared? Servetus was a solitary individual in Geneva; and a Protestant majority in that Protestant city, led on by the Protestant Calvin, burnt him. The poor Protestant Quakers and Baptists were a minority in Boston, and they were hung by Protestants, who came to this land on account of religious persecution, as they said. But they who did such damning deeds were a majority; and it was a "Protestant country," and being that majority and being Protestants, *par excellence*, they had the right to take the lives of the few, who would not bend their consciences to the beck of numbers!

It is treason, rank foul treason, to our Religion; it is treason to the very spirit of our institutions,—the American is a traitor to his country, who talks about this being a Protestant land, in order to justify his religious intolerance and proscription of others. Let him hug the opinion as closely as he will, that political majorities are always right,—let him, if he will, contend that in popular governments, the voice of the people is the voice of God,—and few will be willing to attempt to reason him out of his notions. But that holy thing which is from God,—that divine religion of Jesus we profess, cannot and must not be measured by human judgment, nor worldly maxims, much less by numbers. It was true, though Paul stood alone on the hill of Mars before a multitude of scoffers. It was true, eternally true, although the Redeemer of man, was led to the cross by legions of Jews and Gentiles. It will be true, throughout endless ages, and it will remain in all its hallowed integrity, although the "gates of hell," combined with a whole world, should press their united force against a mere remnant of Christian believers.

This claim has been dwelt upon, because it was the standing argument—the constant justification for the attacks upon Catholics. It was the main one that was brought forward against Bishop Hughes' course in the well-known Bible question in New York. And here, the writer would remark, that he writes with a far different purpose, than to defend the Rt. Rev. gentleman: on the contrary, he has always thought, that under the circumstances and at the time, his measure was highly impolitic, and that the line of proceeding was equally improper. Besides, Bishop Hughes and himself hold views, which are greatly variant and opposite, on points involving grave and solemn interests. The writer is a Protestant, decided and firm in his principles, devoted and warm in his attachment to them. He believes that Bishop Hughes is equally so in all those respects which distinguish him as a Catholic. In uttering his views therefore, the former cannot be prejudiced in favor of the Rt. Rev. gentleman, nor his faith. But he hopes that he can do justice to him, and justice to principle, be it found where and with whom it may. About what then is an opinion to be rendered? About the very cause of all their difficulties,—the movement of Bishop Hughes,—his attempt to thrust the Bible out of the Public Schools in New York, is the reply of the zealous Protestant!

But was this movement the first origin of this sectarian warfare? Have we not seen, that for years before, it was carried on, at least by

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one party? Know we not that ten years since, the Convent at Charlestown was burnt,—that infamous and vile publications against Catholics were issued, thick as autumnal leaves,—that throughout every city, and village, and hamlet, the burden of most sermons has been the Pope and Antichrist and Babylon,—the warning has been, to beware of the "foreign power of the Man of Sin?" Who need be reminded that a combined assault, on the part of a large number of Protestant clergymen, has been warmly made upon the Catholic Church, and the most inflammatory language in many instances unbecoming the sacred desks, has been employed against her members for a long time in this city. The very news-boys have sold their sheets, by announcing the contents to be articles against this communion; and for an extended period, the very secular papers, in many cases, have lent themselves to this crusade.

When then Bishop Hughes began the agitation of the subject of the use of the Bible in the Public Schools, it was at a season, when the popular mind had been already exercised by long and previous attacks upon his communion. The time was indeed unpropitous; but the question at issue, had no concern as to time. The right, which he claimed, in his view no doubt, was to be granted upon other considerations than expediency, or even the propriety of the course that might be pursued. It was a case of conscience with him; and as such, it became his duty to act in the premises. And what was his action,—what did he require,—what claim did he put in behalf of his Church? Let us calmly and honestly, as Christian people, examine the matter before we presume to judge.

To avoid prolixity, the whole case is resolved into the following brief statement. Bishop Hughes addressed the School Commissioners of New York, and requested as the guardian of the faith of Catholic children, that the Bible, that is, the version of King James, or as it is commonly called the Protestant Bible, might not be used for a reading book in the Public Schools; and that if it would not be dispensed with, that then, as the Catholic population were taxed to support the system, he might be allowed to have them separately instructed, and be allowed the same sum for the education of Catholic children as was paid by the public for the instruction of the others. This is a fair, honest statement of the request. Bishop Hughes did not ask that the Catholic Bible (the Douay) should be introduced instead of King James'. He never intimated such a thing. He asked that his children might not be compelled to listen to the reading of a version of the Bible which he considered incorrect; he did not require that the Vulgate should be used, but he presented the request that he might remove the Catholic scholars from the Public Schools, promising to have them fully educated in all the secular branches, and that he should have an appropriation, *per capita, et pro rata*, with the public expense of teaching.

This communication of the Rt. Rev. gentleman, fanned into a more furious flame the war which had already been waged against the Roman Catholics. The School Commissioners declined granting the prayer of the Bishop, and it was finally referred to the decision of the

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ballot boxes, or a popular election. "Protestantism and No Popery" became arrayed against "Catholicism and Bishop Hughes," and the struggle was warm and animated. Its final issue was the granting of the petition of Bishop Hughes; and the Catholic children are now educated separately.

The above is a rapid, yet faithful account of this vexed matter. No comment will be made upon it. Every one who reads it, is capable of judging the merits of the case; and no difficulty will be experienced in seeking a decision, if all will imagine themselves in the place of Bishop Hughes, or if every Protestant will honestly ask himself, if he were a tax payer in a Catholic country, if he had to contribute towards a Public School, whether he could submit to have his children taught out of the Douay Bible? This question will resolve the difficulty; for after all, it is the hinge upon which the whole matter turns. The writer asks his Protestant brethren to divest themselves of prejudices, to disabuse their minds of previous impressions, to judge a righteous judgment, and he is sure that their moral sense of what is equitable, will enable them promptly to decide.

In the writer, the Bishop has no advocate nor defender, except in that which man is called by the voice of the Eternal to render to all his fellow men. Whilst then upon this subject, he will notice two charges against the Rt. Rev. gentleman, which have been again and again reiterated by his opponents. One of them is, that in his action he has treated harshly the version of King James. No one regards with more admiration and reverence this same version than he who now addresses you. He believes it to be a faithful interpretation of the orignal; and he is convinced that even in view of the great amount of erudition and learning which now could be gathered for the purpose, no body of men, brought from all parts of the world, would be able to present a version more faithful, more perfect, and less faulty. Bishop Hughes however may think differently, and prefers another. But is Bishop Hughes and his Church alone in this preference? Have not Protestants themselves pronounced their Bible defective in parts, and needing revision? A Mr. Wellbeloved, in England, some years since, gave the world the advantage of his superior wisdom in a new version. The Unitarians have an improved version of the New Testament. Noah Webster in this country, has issued, *per se*, with no *imprimatur* but his own ridiculous vanity, a new translation. Our Baptist brethren have in a body seceded from the American Bible Society, and formed among themselves exclusively a National Association, which as it is said, will publish the Scriptures in such a form as to give the legitimate, critical meaning of certain contested words or phrases. And who knows not, that the notorious leader of the Mormons has even given a supplement to the Word of God, as set forth by the translators of the Protestant Bible? If these things be so, and with grief are they mentioned, how can Protestants complain that their Book is not reverenced by Catholics?

Another charge brought against Bishop Hughes is, that forgetting the sacredness of his station, and its high elevated rank, he has descended into the arena of political strife, and brought his followers to the

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polls to obey his beck. If the Bishop has done so more than once, let him be condemned, and let the voice of public scorn be loudly raised against him. But what American, what Protestant will presume to censure him, when on the one occasion which will be referred to, he thus acted? The Bible question was to be decided at the polls. There and there only was the contest to be engaged in, in order to secure an issue. Bishop Hughes did not select the hustings nor the press, nor the mode of warfare. The laws did this for him, and imposed upon him the necessity of this course, and manner, and place, for the political battle. And now, is there a Christian breathing, is there one Protestant in this land, who will censure the Bishop for doing what he was compelled to do; for struggling as it was his duty, his sacred duty to struggle for obtaining, in the only way open for him, and as far as in him lay, the rights which he claimed? His was a matter of conscience, of religious principle; and who is there, who for conscience and religious principle would not do this much, aye more, if need be, even unto the death? He asked for a certain privilege, and he was told you must go to the polls, for only there can the decision be had. He did go there, for in no other way could he reach his object. And is he to be condemned for this? Protestants were there also, and did they do right, and he alone do wrong!

But if it were a fault in Bishop Hughes to attend the polls of a popular election, equally so was it in the late revered and faithful man of God, the Rt. Rev. Bishop White; who on occasions was present even at ward elections, and gave his vote. And who ever dared to raise his voice against this pure, apostolic servant of his Lord!—this meek and amiable and holy minister of a Holy Gospel? Were they, who are bruiting the intolerance of Bishop Hughes in a popular election to come to Philadelphia, they would see and hear certain Protestant clergymen at meetings of the Native Americans, and mark them as amongst the most active, the loudest in their inflammatory denunciations, the longest on the stands in their violent addresses to the passions of their hearers—the most bitter against those, whom the same Creator formed with themselves, out of the same earth and dust. It is all right and proper for these clerical gentlemen: it is a crying sin in all others who differ from them.

At a season, when the feelings of the religious public, were excited to the highest pitch; when the Roman Catholics were "every where spoken against;" when prejudices had settled in the minds of the people, and were as firm as our Alleghanies, a new measure of hostility was set on foot. This was the formation of the Protestant Association in the City of Philadelphia; the seat of its central action. Good men, and Christian men were astonished at the boldness of this combination of certain sects against a single individual body of Christians,—of this union of the many against one. Even those who were not known to be under the influence of religious impressions enquired *cui bono*,—what good can be reached by such a bold and belligerent course, that will in any way compensate for the bitterness and animosity which will assuredly result? Believers in the Gospel, those with whom the faith of the Prince of Peace was precious and dear, mourned over

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the delusions, which, in fanatical and bigoted blindness had seized upon their brethren, and in the gloom of which, they had set at nought the golden principles of their religion, and struck at its very spirit, as well as that of our free and equitable institutions. The formation of such a society was regarded by all, who dared to think upon matters with reference to their results, as the war-cry for Protestants to take the field against Catholics; for the summons to renew the battle, in which Christian was to be seen contending with Christian, and the very altars of God were to be desecrated by their priests; who instead of bringing upon them the offerings of broken hearts and contrite spirits, cast there the sharpened sword without its scabbard, the weapons for bloody strife, that were dedicated to the work of religious or rather sectarian persecution.

And well did the zealous though mistaken leaders of this Association come up to its design. Congregations instead of being taught from the pulpit to adorn their profession by all the lovely graces of the Gospel, by kind and affectionate bearing in the world, by earnest and ever active endeavors to secure for themselves and others, the blessings of peace, were annoyed with inflammatory harangues upon the "great schism," and upon the "abominations of the Roman Church." The Pope, and the Pope, and the Pope, was the beginning and the end of sermons in certain Churches; and women and children were frightened with the details of the wicked doings of him of Rome; whilst they who were of the stature of men, were held breathless captives, when they were addressed by these orators upon the subject of Papal usurpations, and the ecclesiastical domination contemplated by "anti-Christ" in America. They were told that there was not a Catholic Church that had not underneath it, prepared cells for Protestant heretics; that every priest was a Jesuit in disguise,—that the Pope was coming to this country with an army of cassocked followers, and that each would be trebly armed with weapons, concealed under the folds of "Babylonish robes." Never did Titus Oates detail more horrid conspiracies, in virtue of his station as informer general, than did these clerical sentinels; and all that was wanting was the power, and such a judge as Jeffries, to make every Roman Catholic expiate his "abominable heresy" upon the scaffold, or amid the flames.

It was a melancholy state of affairs, which the prosecution of the object of this Association brought about in this city, once known and acknowledged to be the foremost in social harmony and order. It was such a state, as gave the most positive denial to every claim of an Evangelical influence. The peace of the community was disturbed; families were made to break asunder the bonds of fellowship; Protestants were warned against associations with Catholics for any purpose, and from almost every desk, on the day consecrated to holy rest, even from the agitation of human passions, intemperate declamation against the "evils of Romanism," was sure to be heard. Charity, the Evangelical virtue of a divine faith—that Gospel charity which is to survive the faith and hope of the believer, and which is to glow brighter and warmer and holier, age after age, throughout an endless eternity—this charity was forgotten: and "no compromise with Rome," and no peace to her "degraded subjects," were the watchwords of these Protestant crusaders. All former dissensions among themselves were now hushed. No croaking from this heretical sect, and no angry disputation from that schismatic, were now heard. The angry passions of dif-

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fering Christians were stilled for the season, to be concentrated upon one object, with increased energy and force.

That the citizens of the United States, and that Christians of all denominations throughout the world may understand the principles under which this Association was formed, the writer will refer to the salutatory Address, issued immediately subsequent to its formation. In that document, which has all the merit of a reverence for antiquity, since there is not one idea, but what has been reiterated again and again, there is a marginal note in the following language :—

"The secular papers frequently appeal to their readers to aid in supporting Roman Catholic Orphan Asylums. An orphan is an object of sympathy to every feeling heart: but are we really doing these helpless children a kindness by assisting to bring them up in the errors of Popery? and are not these very children to be hereafter employed as *priests* and *nuns* in disseminating Romanism?"*

It is not asked that a strict interpretation be given to the weight of these words. Take them as they are and in their primary signification, and what is their amount? Is it not that the sins of the parents are to be visited upon the children; not by God himself who has reserved this exercise of fearful justice, but by the wretched though presuming creatures of his hand? Orphans made so by the ordination of High Heaven,—the poor pitiable objects of sympathy with all that bear the form of manhood, be they Christian or Heathen,—fatherless children, poor and weak, homeless and wandering, are forbidden to be relieved; are to be denied the "cup of cold water," or the hard crust which may keep from starvation and death, at the suggestion of these "anointed of the Lord:"—these meek and peaceful and humane followers of the Lamb! Orphans are to perish and rot on the highway, and no relief is to be extended; because the daughter of early sorrow, may become the inmate of a convent; the son of early grief, may in the course of Providence, become a Catholic priest! As if the religion of the Roman Catholic, truly possessed of all its abominations, which its opponents bring against it, is not better than no religion; is not better than profligacy and crime. As if it would be more humane that these orphans should become the inmates of penitentiaries, through the want of common charity, than the devoted residents of cloisters, or the ministering servants of Christian sanctuaries.

It is not known by the writer, who is the author of this Address; and therefore no personal feelings can be supposed to be operative. The paper is taken, without any or the least reference to its individual source of production; and the question is therefore boldly put forth, not what Christian, but what human being, not totally lost to shame, will dare to acknowledge that he has penned it? Who would confess in this age, that he has presumed to direct the channel, or limit the bounds of human sensibilities and charitable feelings? What Christian man is that, who has ever read that the exercise of those heaven-derived sympathies of the heart, especially of the renewed converted heart,—shall place the benevolent subject of them at the right hand of the Eternal Judge, because he "took the stranger in," because he ministered, though even a Samaritan, to the Jew in his affliction,—will come forth and say that he can justify this outrage against Religion, against humanity, against decency? If the writer, whoever he may be, can do this, although with quivering lips and

* From information it appears, that since the establishment of the Female Orphan Asylum, a period of thirty-five years, *only one* of the orphans has become a *Sister of Charity*—not one has become a *Nun!*

blanched cheeks, then is he a meet companion for the reprobate spirits that fired the temples of the mighty and merciful Jehovah!

It is distressing to the heart to note this cruel admonition of Protestant leaders to their followers, in respect to the objects of a discriminating charity,—this restricting of a virtue, which in its exercise, is to know no arbitrary, much less any sectarian regulations. But how additionally distressing is it to the Protestant observer, to refer to the conduct of Roman Catholics in the very same city, which bears the imprint of the address of the Protestant Association! When the dreadful, and death-dealing pestilence, the ASIATIC CHOLERA, appeared in Philadelphia in the year 1832, the writer knows that in the midst of the alarm and terror, which the awful scourge occasioned among the people, that the active exertions of at least one Catholic priest, became the theme of praise and honor upon every lip. That servant of a Divine Master has now been called to his account; and in his tomb he cannot heed this memorial of his evangelical work of love and mercy. But it should be told now; for his communion is now systematically assaulted, and pronounced to be anti-Christian. It must be told now, and indeed for ever;—aye, so long indeed as genuine religion, as pure charity, as Gospel benevolence can claim a single admirer; or so long as there be one son or daughter of misery, that needs protection or a friend.

With confusion of face, yet with impartial justice before men and angels, the writer will state that in the season of the above terrible scourge, the *Rev. Mr. Hurley, Priest* of *St. Augustine's*, converted the Rectory, then in his occupancy into a *Cholera Hospital*, and placed it under the control of the proper authorities. The doors of his quiet home were thrown wide open; and unmindful of the inconvenience to which such an act subjected him, he not only invited the guardians of the City's health to deposit the victims of the pestilence in his house, but himself, was employed without intermission in seeking out the wretched creatures upon whom the dreadful disease had fallen! Every room in his mansion was appropriated to this divine work;—his own chamber was given to the dying, and *that study*, where he had learned his Master's will, was made the practical commentary of the judgment, he had formed of it. Out of *three hundred and sixty-seven* patients which had been received in this private Asylum of a heavenly charity, *forty-eight only were Roman Catholics,—the remainder were professing Protestants.* The appeal is now made, not to the judgments nor the preferences of sectaries and bigots, but it is addressed to Christians, who are so because they have read their Bibles and are governed by them and not by the creeds of this or that denomination,—the appeal is made to such; can you hesitate in awarding justice for such a noble, such a truly religious act, to its performer, be he called by whatever name he may? When the question is rendered, then go to that Rectory, and mark that it is now in ruins,—that the very Hospital has been burnt by miscreants, who dared to profane the name of Protestantism, when they applied the torch to the home of Catholic priests.

In that same year of pestilence and woe, the *Sisters of Charity*, unsought and unbidden, left their retirement and healthy residence in Emmettsburg, Maryland, and came to this afflicted City. They came, on what was truly a mission of charity; a genuine Gospel charity. They tendered their valuable services, which the public authorities

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gladly accepted. With their lives in their hands, they were incessant in their labour of love and mercy. No danger affrighted them; no toil ever caused them to pause in their devoted exertions. The community that they had immeasurably benefitted, were deeply sensible of their services; and our civic officers, not only expressed their gratitude, but offered any recompense to themselves and their order. Their reply was worthy of Christians; and none but sincere, faithful Christians could have rendered such a one. They laboured, they said, in the cause of religion; in behalf of their suffering fellow creatures and in obedience to their engagements. They had done no more than their duty, and even that imperfectly. Their reward was to be apportioned by the God whom they had endeavored to serve, by benefitting His creatures, and under no circumstances could they accept for themselves, or their church, or their order, any recompense.

And how has this work of charity been repaid, in the very city that a few years since was loud in its praise and acknowledgments towards these ladies? How has Philadelphia requited their deeds of mercy, their labours of love? Such singleness of motive, such purity of action, and such an amount of good, which they were enabled to perform, it should seem, would disarm the most maddened bigot; would demand an exercise of charity, even to the utmost, towards errors of doctrine held by these faithful creatures of a merciful God. Even to deny to them the meed of praise would have been the ungrateful task of the most reprobate, infidel heart; and he who might attempt to depreciate their services, would deservedly be regarded, as lost to all gratitude, to the sense of shame, and of all respect for any of the virtues of the heart.

But more than this has been done! The very retreat of these Sisters of Charity has been fired, and it now lies in ruins! Its blackened walls tell the tale, at which the heathen himself would shudder. There they are; the monument of our infamy, the evidence of our ingratitude; the damning proof of our injustice and cruelty. There they stand, the mournful evidence of the influence over unregenerate hearts, which principles, such as those set forth by the Protestant Association, can exercise. Orphans, that the roaming savage would compassionate, are not to be relieved, though they cry for help, because you may be instrumental in gathering them from the highways and hedges to become servants of a benevolent and kind and holy Redeemer; and the dwellings of helpless women, consecrated to the work of mercy; who are by sacred vows, the companions to the sick, and the visiters to the pallet of suffering, are to be burnt, because they pronounce not the Shibboleth of a sect!

Of this association, this Protestant Association, of this proscriptive measure,—of the spirit of religious persecution which animates them, the writer with difficulty refrains from mentioning importants facts and evidence. He leaves it for the present; but in due time the Christian public shall be made acquainted with the means and course pursued by its leaders, in order that they may understand its object. What that object is, "he who runs" can easily comprehend. If it can be sanctioned, by the calm and considerate portion of the Christian public, then indeed has the design of the ever blessed Gospel of Christ been overlooked. If one body of Christians can band together, to give united opposition to a single communion of fellow Christians, and proclaim their purpose, to war with them until they desert, what these

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presuming judges would pronounce, grievous errors;—if this can be done without exciting censure from all who "are of Christ," then may we well lament the weakening of the bonds of sacred fellowship, and bitterly mourn over the want of that love towards our brethren, which is the very bond of perfection. Well may the unbeliever then scoff, and the gain-sayer ridicule both our profession and practice; and well too may the enemies of the faith of Jesus point to the professing disciples of the meek and lowly Saviour, and ask, is this the Christianity of which you vaunt?

EARLY ACTION OF THE CONTROLLERS OF THE PUBLIC SCHOOLS IN PHILADELPHIA, IN REGARD TO SECTARIANISM.——THE ACTION OF BISHOP KENRICK; RESPONSE OF CONTROLLERS.——AGITATION OF THE BIBLE QUESTION.——NATIVE AMERICAN PARTY; ITS SECTARIAN CHARACTER; POLITICAL OBJECT ONLY SECONDARY.——CHARACTER OF POPULATION IN KENSINGTON: OUTBREAK THEREIN.

The feelings and dispositions of the people of Philadelphia have, until within a few years, been decidedly adverse to religious agitation, and much more, to sectarian strife. The calm and meek bearing of the large Society of Friends in our city, exercised a strong and happy influence upon all classes and denominations, and the moral effect was an infusion of charitable forbearance, especially remarkable in a community, divided as much as any other into various sects and distinct societies.

Unfortunately, however, the respect for social order and reverence for the laws as well as conventional proprieties from man to man, have rapidly become weakened, and for a season, a reckless spirit of resistance to former regularity has been evidenced. As a native of this district, the writer has had opportunities for deciding as to the causes of this misrule, which unfortunately too extensively prevails among his fellow-citizens. Were he appealed to for a reason why the City of his birth has thus degenerated from the elevated rank which she once proudly held, he would answer without prejudice, but in calm and yet fearless truth, that to the immigration of adventurers from other States, and particularly from the Eastern, must be placed in no small measure, the present distracted state of the community. He knows that he is calling down upon his head the noisy and declamatory condemnation of *itinerant patriots*, and *trading theorists*. But he heeds very little, their noise and censure. He, however, will point to facts; and let them be considered and weighed, in order that he may be sustained in his deliberate views. And what are these facts? It is answered, that an overwhelming majority of the Editors of our public papers are foreigners,—that is, foreigners to Pennsylvania; men who have come here without any sympathies for our State, with pre-formed notions of the superior excellence of the institutions of the places of their births,

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and with no object, but to trade their political and religious principles, as a pedlar would trade his wares. They would force upon our people their own, peculiar institutions; institutions which they regard as superior to those of the whole world, and which contain the trebly distilled essence of all wisdom and pure religion. Let the dogmatical course of this delectable tribe of speculating editors be examined, and it will be seen, that according to their judgment no good can come from that very Nazareth, in which they have planted themselves, in order to secure to themselves what to them is the chief good.

In confirmation of this assertion, the writer will refer to the agitation of the Abolition question; and which resulted in the riotous burning of the Pennsylvania Hall. It is one case, brought forth out of many that might be named, in which this *foreign* influence was operative. For what PHILADELPHIAN was it that was prominent in the organizing of this fanatical body of Anti-Slavery men? Look over the list of their managers, and how many are native born citizens of our once quiet, peaceable city? And yet this city is to be disgraced by the inflammatory and insulting proceedings of those from afar! Look at the agitators, the leaders, and orators of the "Native American party;" and how many of them, in proportion to the great bulk of their members, are native Philadelphians? Is our degraded metropolis to be forever infested with such men and such proceedings? Is it to be forever selected by the wild bigots, blindly wedded to every abstract notion, as the arena upon which to fight their battles, or to storm and fire, with their senseless, but exciting harangues? Is Philadelphia to be the war-field for every faction and party, be their principles and objects what they may; and when outrage and violence result, are her peaceable and quiet-loving inhabitants to be branded as fellow mobbites?

It would seem that such is the opinion of those who are not Pennsylvanians. Who knows not that only a few months since a Protestant Bishop of one of the Eastern Dioceses, presumed to take the consciences of our good citizens into his holy keeping, by announcing his purpose to deliver a course of discourses against the doctrines of the Church of Rome? Regardless of the courtesies of life, of the decencies of secular regulations, he came from the East into the jurisdiction of a brother Bishop, uninvited and uncalled for, to open his *port folio* of valuable information as to the danger which was impending over Christendom. And who, that is a native Philadelphian, knows not that the majority of the editors of our secular press,—the majority of the fanatical leaders of every new measure,—the strength and force of certain parties and factions, political and religious, are these same foreigners, these aliens to Pennsylvania-sympathies and feelings?

Is the enquiry made, will you dare to limit "Native rights" to States, and pronounce those *foreigners* who have been born in the United States? It is emphatically replied in the affirmative. The riots in the city are now being considered; and it has been asserted, they were occasioned by religious intolerance and persecution. The proscriptive course was impelled by sectarian feelings; and if they, who were under their influence, forgot that the "Romish papist" was a creature of the same God that formed him,—why shall the dishonored Philadelphian forget that they who drove this papist to desperation,

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were not Philadelphians? THE NATIVE AMERICAN PARTY *contracted the circle of their regards; they first shut out from their fold, those that the Gospel of Christ, and the Constitution of the country embraced in common with themselves; and will they presume to find fault with a native Philadelphian, when he calls upon his fellow natives, to draw the cords still closer, and be a little more exclusive?* Principles of their justice can never be injured by their being extended to the utmost; let the world decide whether this has been carried too far!

In evidence of the equity of the prevailing views of Philadelphians in respect to the rights of conscience, the following document is given. From its date, it will be seen that the regulations were adopted at a time of perfect calm and quiet. No occasion had produced it, but what is stated therein; and it is well known, that when published it was universally praised for the correctness of its principles. Let it be well weighed and considered; for it will be necessary to refer to it hereafter.

"CHAMBER OF THE CONTROLLERS OF PUBLIC SCHOOLS,
FIRST SCHOOL DISTRICT OF PENNSYLVANIA.

"*Resolutions passed December 9th*, 1834.

"WHEREAS, The Controllers have noticed, that the practice exists in some of the Schools of introducing religious exercises, and books of a religious character, which have not been recommended or adopted by this Board in the lessons prepared for the use of the scholars, and believing the use of such exercises or books may have a tendency to produce an influence in the Schools of a sectarian character,

IT IS RESOLVED, That this Board, as conservators of the rights of Parents or Guardians of children, committed to the care of Teachers, employed according to law, for the purpose of public education, are bound to preserve those rights unimpaired.

RESOLVED, That the Constitution of the State of Pennsylvania, which has provided for the establishment of Public Schools, has also wisely guaranteed the right of all to worship according to the dictates of their conscience; and as the parents of children have both by law and nature the guardianship of them during their minority, so, they alone are responsible for the effects of such guardianship; and their right to impress the minds of their children with such views of a religious nature as they may think most important, ought not to be interfered with, especially by a body exercising its authority by virtue of the laws of the Commonwealth.

RESOLVED, That as all sects contribute in the payment of taxes to the support of Public Schools, the introduction of any religious or sectarian forms as part of the discipline of the Schools, must have a tendency to impair the rights of some—and that whilst this Board is convinced of the utter impossibility of adopting a system of religious instruction that should meet the approbation of all religious societies, they are equally satisfied no injury need result to the pupils from confining the instruction in our Schools to the ordinary branches of elementary education; inasmuch as ample facilities for religious improvement are presented for the choice of parents or guardians, in Sabbath Schools, and other establishments for that purpose, which are organized and supported by various religious communities.

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Resolved, That the ground of universal benevolence is one on which all sects or parties may meet; and it must be on this ground alone, that our Public Schools can be continued as a *public good*; and in prohibiting the introduction of religious forms in them, this Board will invade the rights of *none*, but on the contrary, by so doing, it will maintain the rights of *all*, and therefore

Resolved, That this Board cannot but consider the introduction or use of any religious exercises, books, or lessons into the Public Schools, which have not been adopted by the Board, as contrary to law; and the use of any such religious exercises, books or lessons, is hereby directed to be discontinued."

It is impossible to read these Resolutions without a feeling of strong approbation in the breast of every true American and Protestant. Yet just and righteous as they are in their very spirit, such was the influence of blind zeal and bigotry, that they were set at nought by certain teachers in the Public Schools. Bishop Kenrick accordingly addressed the following communication to the Board of Controllers: and the whole tenor of his letter will show that all which he required, was what every Christian, under like circumstances, would feel himself called upon to demand.

"TO THE BOARD OF CONTROLLERS OF THE PUBLIC SCHOOLS IN THE CITY AND COUNTY OF PHILADELPHIA.

"Gentlemen,—Sympathy for a respectable lady who has been deprived for many months past of her only means of support, for following the dictates of her conscience, and a solemn sense of duty to the Catholic community, whose religious interests are intrusted to my guardianship, prompt me to submit respectfully to your consideration the conscientious objections of Catholics to the actual regulations of the Public Schools.

Among them I am informed one is, that the teachers shall read, and cause to be read, the Bible; by which is understood the version published by command of King James. To this regulation we are forced to object, inasmuch as Catholic children are thus led to view as authoritative a version which is rejected by the church. It is not expected that I should state in detail the reasons of this rejection. I shall only say, that we are persuaded that several books of Divine Scripture are wanted in that version, and that meaning of the original text is not faithfully expressed. It is not incumbent on us to prove either position, since we do not ask you to adopt the Catholic version for general use; but we feel warranted in claiming that our conscientious scruples to recognise or use the other, be respected. In Baltimore, the Directors of the Public Schools have thought it their duty to provide Catholic children with the Catholic version. Is it too much for us to expect the same measure of justice?

The consciences of Catholics are also embarrassed by the mode of opening and closing the School exercises, which I understand is by the singing of some hymn, or by prayer. It is not consistent with the laws and discipline of the Catholic Church for their members to unite in religious exercises with those who are not of her communion. We offer up prayers and supplications to God for all men; we embrace all in the sincerity of Christian affection; but we confine the marks of religious brotherhood to those who are of the household of the faith. Under the influence of this conscientious scruple, we ask that Catholic children be not required to join in the singing of hymns or other religious exercises.

I have been assured that several of the books used in the Public Schools, and still more those contained in the libraries attached to them, contain misrepresentations of our tenets, and statements to our prejudice, equally groundless and injurious. It is but just to expect that the books used in the schools shall contain no offensive matter, and that books decidedly hostile to

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our faith shall not, under any pretext, be placed in the hands of Catholic children.

The school law, which provides that "the religious predilections of the parents shall be respected," was evidently framed in the spirit of our Constitution, which holds the rights of conscience to be inviolable. Public education should be conducted on principles which will afford its advantages to all classes of the community, without detriment to their religious convictions. Religious liberty must be especially guarded in children, who, of themselves, are unable to guard against the wiles or assaults of others. I appeal, then, gentlemen, with confidence, to your justice, that the regulations of the schools may be modified so as to give to Catholic pupils and teachers equal rights without wounding tender consciences.

For my interposition in this matter, besides the responsibility of my station, I have specially to plead the assurance I have received from a respectable source, that some desire had been expressed to know distinctly from me, what modifications Catholics desire in the school system. It was also suggested that an appeal of this kind would receive every just consideration from the Board; and would anticipate effectually the danger of public excitement on a point on which the community is justly sensitive—the sacred rights of conscience.

With great respect I remain, gentlemen, your obedient servant,

✠ FRANCIS PATRICK, Bishop of Philadelphia.

Philadelphia, 14th Nov., 1842."

The Board of Control, after considering the request of Bishop Kenrick, passed the following Resolutions; one of which however was an entire nullity, inasmuch as there is no Catholic Bible, which has not some brief comments. Yet believing that the high-minded and honorable gentlemen of the Board, were not cognizant of the fact, Bishop Kenrick made no complaint in respect to the restrictions.

"Resolved, That no children be required to attend or unite in the reading of the Bible in the Public Schools, whose parents are conscientiously opposed thereto.

"Resolved, That those children whose parents conscientiously prefer and desire any particular version of the Bible, without note or comment, be furnished with the same."

Who is the man, Protestant or Catholic Christian, that will not pronounce these proceedings to have been perfectly equitable, such as even was required by the case, and which, had they been strictly observed, would have prevented any or the least difficulty. On their appearance they were received by the public with decided approbation; and it was a cause of congratulation among our citizens that the excitement occasioned by the same question in New York would be avoided in Philadelphia.

But the reasonable expectation was not fulfilled. In the district of Kensington the Resolutions of the Board of Control were disregarded by one of the female teachers; and the provision in regard to Catholic children openly and statedly set at nought. Conduct so disrespectful to the authority that had appointed her, and so subversive of the plainest principles of justice called for notice. Accordingly one of the Directors of the section directed her attention to the existing regulations, and requested an adherence to them. THIS HE DID; AND NO MORE NOR LESS! In proof that he went no further, his associate Directors, all of whom were Protestants, sustained him in his action in the case! But he was a Catholic: and this circumstance afforded a fair opportunity, as was supposed, for getting up an excitement on the Bible question. Accordingly public meetings were called in the District and

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elsewhere. The minds of the people were abused with the report that an attempt had been made to remove the Bible out of the Public Schools, and a holy horror was expressed by individuals, who after they had reached their majority, never read two consecutive chapters of the sacred volume in their lives. The feelings of the people were operated upon by inflammatory addresses against "Roman Catholics," "the Pope," "the Hierarchy of Rome," "Jesuits," "the Inquisition," "priestly conspirators," &c. &c. &c.! The storm had been raised, and Protestant clergymen, *not one of whom was a Philadelphian*, succeeded by their violent language in making that storm a perfect whirlwind. Verily they have their reward! Let them bear it with them, when they stand before the Eternal Throne!

This state of public feeling was considered highly favorable at the time, for the forming of a new party in Philadelphia. Previously, but little progress had been made by the NATIVE AMERICANS in organizing themselves generally throughout the County of Philadelphia; but the crisis that had now arrived seemed propitious. Meetings were every where called with the caption of "*The Bible in the Public Schools*," and many enrolled themselves, who before had been indifferent to the *avowed object* of the Association. It is qualified as the avowed object; for let it be attempted to disguise the truth as it may, *the Native American party is sectarian;* decidedly sectarian. It is not political; and its leaders, they who are behind the curtain, dare not before High Heaven declare that it is exclusively so. If it be so, why connect the Bible as the watch-word with the miserably wretched trade, the higgling trade which has long been separated from any influence of religion,—the trade of politics? If the Native American party be not sectarian, why is it, that the standing theme of its *foreign* orators and editors, is nothing but "Roman Catholics," "Irish Papists," "degraded slaves of the Pope?" If the Native American party be not sectarian, how comes it that for months past in the vile organs of this party, day after day, the leading editorials have been nothing but the most abusive, and inflammatory, and vulgar tirades against "Irish Papists?" If the Native American party be not sectarian, if it be true in its profession of opposition to all foreigners, how is it that it is only against the "MISCREANT IRISH" that they have opened their batteries? Are there no Protestant Irishmen amongst us? Yet not a word is said against them. Are there no German Catholics and Protestants amongst us? Yet they are never the objects of proscription. Are there no English, and Scotch, and French in our community? Who has ever heard them pointed out by these exclusive patriots? It has been the constant change rung upon this *alarm bell*, "the Irish," "the degraded Irish Papist." If none but Native Americans are to constitute the party, how is it, *that hordes of Irish Protestants have attended their meetings, and have been welcomed with joy by these saviours of their country!* In a word, if "Native Americanism" be not sectarian, how comes it, THAT TWO CATHOLIC CHURCHES, ONE CATHOLIC SEMINARY, TWO CATHOLIC PARSONAGES, AND A CATHOLIC THEOLOGICAL LIBRARY, WHICH CANNOT BE REPLACED IN THE WIDE WORLD, HAVE BEEN BURNT? If these men are the only lovers of their country, how was it, that in the sacking of the Rectory of St. Augustine's Church, the flag which belonged to the Catholic Temperance Society, and which bore upon it the effigy of the "IMMORTAL WASHINGTON," was torn to shivers, and then trampled upon in the mud?

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The ceaseless abuses cast upon the "Irish Papists," by three secular papers in Philadelphia, that are the violent organs of Native Americanism, it could easily have been seen would beget measures of retaliation. In respect to two of them, the writer has frequently heard it inquired on the part of our sedate Protestant citizens, why it was that the proper authorities did not interfere and prevent such violence and vulgarity and insult: and as regards the other, a general sorrow prevailed that it should have degraded itself into a vehicle of religious intolerance. There was hardly an epithet of bitter scorn, hardly a term of reproach and ridicule but "Irish Catholics" had applied to them; and applied to them in a matter too, which of all others is the nearest and dearest to the human heart. They must have been more or less than men, did they not feel deeply the indignity and injustice cast thus upon them. If they were a "degraded" portion of our population, could they be made to rise in moral character by taunts, and jeers, and contemptuous terms? If they were "stupid," "slavish," and "superstitious," "the fit creatures for Jesuitical Priests," why had they not been more enlightened by Protestant England, that has had the care of them and has long received their tythes and taxes? Are we to abuse our fellow creatures, and attribute to them the worst qualities, the most licentious and intemperate passions, and then complain that

> "Their miscreant yells come through the shuddering air,
> But all unseen, the goad and knotted thong
> Which lash them on, and drive them to despair."

After months of this inflammatory abuse by the papers and orators, clerical and lay, above alluded to, and when the feelings of "Irish Papists" had been most cruelly outraged, a meeting of Native Americans was called in the very heart of their population, for the purpose of forming a ward association. It was in Kensington; a large majority of the residents in the Western section of which district, are Irish. These are divided into two religious factions, that cherish towards each the most vindictive prejudices; born with them, and sedulously kept alive in all their strength. The feud has been brought over to this land by them, and to its existence are to be referred the frequent outbreaks which have occurred in that division of Philadelphia. They indeed are generally attributed to *strikes for prices* among the Irish handloom weavers: but it is acknowledged by the more candid among them, that the principal cause is the religious dissensions among the Irish Protestants or Orangemen and the Irish Catholics. The former have manifested the greatest sympathy for Native Americanism, though foreigners by birth equally with the Irish Catholics. But the writer has seen numbers of these Orangemen taking part at the Bible meetings and gatherings of Native Americans: and whether members or not of the latter body, they seemed to have and to exercise all their privileges, with marked approbation. The agitation of the question of native claims was there hailed by these Irish Protestants as a proper occasion for making every hostile demonstration against their old enemies: and the course pursued by the Native American party in ringing the constant peals against the "Pope," &c. &c. will show that these Orangemen, foreigners as they are, and about as good and as bad as Irish Catholics, have won for themselves an immunity from proscription and abuse.

In proof of the existence of this bitter and unyielding hate among these Irish foreigness, let the following few facts be briefly stated: At the time when the rioters were at the height of their maddened fury,

and when St. Michael's Church was in flames,—when portions of the mob could be found in various parts of Kensington, a temporary frame chapel used by German Catholics, hardly four squares off from the Seminary, was never approached. The congregation was composed of "ignorant Papists," but they were not "Irish Papists." At the meeting of Native Americans in the Kensington market house, a yellow silk handkerchief, for want of an orange one, was attached to a stick, and raised on the roof, amid the cheers of hundreds, and with the taunting exclamation, "there's the flag that was never struck!" And at the very time that St. Michael's was burning, "Boyne Water," the favourite tune of Irish Orangemen, and the cause of shedding oceans of blood in Ireland, was struck up on a drum!

Such is the population in Kensington, among whom the meeting was held on Friday, 3d of May. Some disorder took place, but nothing more serious than unfortunately occurs, more or less of late, at all public assemblages. It is pretended that in the confusion which arose, the national flag was trampled upon; but it is as positively denied that any such indignity was offered; that on the contrary, the flag was thrown down without design by the rush which took place. The meeting thus dissolved, adjourned to the intersection of Germantown road and Second street, where it was re-organized, addressed by two PROTESTANT CLERGYMEN, and after quietly transacting their business, peaceably adjourned.

It is not attempted to justify this outrage upon a meeting of citizens. So far from it, the writer would invoke the severest punishment upon the offenders. It is high time that public order be sustained at any and every sacrifice,—and that sacred rights be not taken away by mobs and rioters. But it is with sorrow said that the subsequent course of the Native Americans was marked by censurable proceedings. The organs of the party employed the most exciting language; their most violent paper of Monday, the 6th of May, headed the account of the affair of the preceding Friday, with the following caption—"The American Flag trampled upon by Irish Papists:" and this too served for the lettering of the standard borne through the streets. Another meeting was called at the same place, where the first disturbance occurred; and the chain of terrible events which followed is known to the public. They have covered our city with disgrace, have vitally injured the cause of religion, have caused a fearful loss of human life, and made widows and orphans send up their wailings to the Throne of "Him, who seeth!"

A respect for the laws and their ministers, will not permit an extension of remarks, nor a statement of the events of the three terrible days in Philadelphia. The Grand Inquest of the County is now receiving testimony in relation to these distressing, awful doings; and a sense of propriety would alone forbid an interference with their province. The result of their investigation is anxiously looked for, since their means for arriving at the truth of the offenders, who first resorted to fire arms, is enjoyed by that body. Let that result be what it may, the painful fact will remain, and long, long remain; that Philadelphia has been disgraced in the view of all. Humanity has been outraged, lives have been sacrificed in a civil war, property to an immense amount has been destroyed, sanctuaries for the worship of a Merciful Jehovah sacrilegiously burnt, and the retreat for pious women razed to the dust! And all this, through sectarian feuds; all through the bitter revilings of religionists. Should it appear that Irish Catholics first shot at their fellow-men, let the utmost rigor of the law be extended to them. Let them expiate their damning guilt by a stern penalty. But yet let certain Protestants, American and Irish, reconcile it to their consciences, how far they are accountable for the dreadful results! And in the time to come, may all, Protestant and Catholic, within this once happy country, leave to their Final Judge "the right," and live whilst on earth with each other as fellow citizens of a land that Heaven has largely blessed, and which man alone can render insufficient for enjoying the greatest mercies!

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